

Clarion

THE CANADIAN REFORMED MAGAZINE

Volume 22 - No. 21

October 20, 1973



Understanding the Old Testament

NAHUM [1]



H.M. OHMANN

It is my intention to give our readers an idea of our work at the Theological College during the lectures on "Exegesis O.T." We shall try to do this in a series of articles in a way understandable to the average church member. What we hope to achieve is a deepening of the understanding of Holy Writ not only on the part of our prospective ministers but also on the part of those who are to listen, in order that we all may illustrate the truth of what it says in the Gospel of John, 6:45: *And they shall be all taught of God.* So what we are going to present is not just a series of meditations, nor a display of professional knowledge, but something subservient to the tightening of the bond between preachers and hearers in studying the Word of our Lord.

During the course 1972-73 the book of NAHUM was dealt with - a book ranged with the so-called minor prophets on account of its size, but ranking among the greatest prophets because of its contents. How much is offered here in but little space! And in what beautiful language and style! And however true it may be that in the O.T. we receive first of all the revelation of our GOD, no one will claim that the phrasing does not matter at all. On the contrary, we may be astonished at the manner in which this instrument (vehicle) is made subservient to the goal. However - and the same applies to literature in general - it is usually in such books that you come across some passages which are hard to understand (cp. 2 Peter 3:16). And that is why in one course we had our work cut out for us with this very book.

In the lectures on exegesis we try to teach the students how to explain a part of Holy Writ. To say it more technically: how to tackle a subject, how to come to grips with the questions.

A very important point is the method to be applied. The late Pro-

fessor B. Holwerda, whom we are pleased to call our preceptor - as much as the late Professor K. Schilder, to whom we owe a great deal - pointed out that study always begins with the asking of some preliminary questions. One would think, Oh, that is easy. However the important point is to put the right questions, the inevitable questions useful to a right understanding.

As far as these questions are concerned, in treating a book of the Bible, we first ask: 1. Who is the author? We do not mean here the Author with a capital A, the LORD GOD. That is a prejudice of faith in approaching the Bible. But what about the secondary or human author?

Nahum is his name. And we ask: Do we meet this name elsewhere in the Bible? The answer is: No. Now we pay closer attention to the name - Nahum. One who is acquainted with Hebrew will recognize at once a well-known root, occurring in a verb and other words, that bears the idea of comfort. In view of the form this root has assumed in the name NAHUM, the meaning must be "comforting", "consolatory".

We go on and ask: Why did his parents give their child this very name? It may be supposed that he did not bear such a significant name for no reason at all. Was there a special reason? We don't know. However, this child would be called to proclaim a word of consolation, a comforting message, not only in the confined circle of his family and relatives, but also far outside, in the wider circle of the people he belonged to. And in this way our attention is already drawn to the contents of the prophecy. Does the name cover the message as word of comfort? Is there matter here which e.g. a minister who is going to preach on LORD'S DAY 1 and following may avail himself of?

2. The second question: Where

did the author live and work? Besides his name, he is designated as the Elkoshite, which refers to his birthplace. But the town cannot be located with certainty. A tradition that it was in Judah is plausible.

3. In what time did this man appear with his message? When it comes to this, more can be said. For his prophecy is anything but timeless. Over the book falls the dark shadow of the supremacy of the Assyrian Empire, of the oppression by the cruel Assyrian enemy. This already informs us about the time in a wider sense. But can we express ourselves more precisely? Whereas Nahum does not mention the ten tribes, his appearance is to be placed *after* 722 B.C. On the other hand, whereas Nineveh was captured in 612 B.C., it was *before* that year. For we do not take sides with theologians who state that the book was composed as a celebration after this event. It hardly agrees with the prophetic character of the book. Some theologians claim that O.T. prophecies are "*vaticinia ex eventu*" - prognostications after the event.

So, the downfall of Nineveh is prophesied here. But how long before the event? To determine this more accurately we may avail ourselves of what is communicated in Nah. 3:8-10, where the fall of *Thebes*, the capital of Egypt in that time, is mentioned. Just one such conquest of Thebes by an Assyrian army is known from history, a consequence of the campaign of the Assyrian king Assurbanipal in 664 B.C.

There would be little sense in such a mention if the hearers or readers of our prophecy did not recall that capture very well. Further, also the oppression by the Assyrians was still fresh in their memory, if not present reality. For I do not think that the prophecy was uttered during the years immediately preceding 612, when things had taken a turn already. As for the sacking, the fact is certain -

and the prophet can give a vivid description of it - but *who* exactly is to give the Assyrian empire the death-blow, we do not hear. There is no allusion whatever to the nationality of the conqueror.

So, a few decades might have passed before this prophecy came true in 612. If one wants to point to an obvious occasion in history, a crucial situation for the empire, that induced the LORD'S prophet to express himself this way (prophecy is always up-to-date), one may refer to the year 652, when Assyria was in a precarious position.

There are still more questions before we proceed to exegesis. For example, the book is provided with a double heading: "The burden of Nineveh" and "The book of the vision of Nahum the Elkoshite". Representatives of Scripture-criticism ask forthwith: Which heading is authentic? It cannot be both.

Reformed Old Testament scholars maintain the complete heading. However, comment is not superfluous. And so we start our exegesis, more or less. That the first two words have always formed part of the heading is necessary for the right understanding of the book. One of the preliminary questions with regard to an O.T. prophecy or an apostolic letter is: To whom was it addressed? With a view to whom is it spoken? Here it is Nineveh! Right. But if the name had not been mentioned right here, the reader would have had to wait for ch. 2:9, where it is mentioned the second time.

Another point is the first word: Hebrew *massā'*. What does it mean? Burden (A.V.)? Or: oracle (R.S.V.)? *Massā'* is derived from a verb *nāsā'*, meaning "to lift up." That may be: a burden, which Nineveh has to lift. Or: utterance of the prophet, who makes his voice heard against the city: Comparing it with other prophecies, - (e.g. Is. 13:1; 15:1; 17:1; 19:1) I prefer the latter.

In the second part of the heading the word book is striking. It is the only time we meet it in the title of a prophecy. Why? Perhaps because the prophecy has never been uttered but was written down at once, so as to be kept or to circulate in book form.

So far some preliminary questions, intended to pave the way to a proper understanding.

H.M. OHMANN



Dr. Faber shows the photo copying machine, presented on behalf of the women of the Churches.

BOOKS

A Reformed Guideline *

Our times are marked by a renewed interest in evangelism. Generally speaking, never before have there been such massive and extensive actions as we see and hear of in our days. Even a continent-wide action was launched after having been in the planning stages for several years. *Key 73* was to be a new crusade, to conquer North America for Christ and to bring about a general revival and renewal.

As Reformed people we reject many of the aspects of the above action. The lack of real unity, the vagueness of purpose and goal, the absence of a trustworthy foundation, these and other factors are reasons why we abstain from participation in such endeavours.

False dilemmas, however, may also play a role. There is always the danger and tendency to go to the other extreme when rejecting the one. But then one remains caught in the very same snare which one wishes to reject, be it that one is then caught in the other end of it.

The own style of the Church is never: go to the other extreme or hold the middle between two extremes. The own style of the Church is on a different level and is not simply the cutting off of some excesses to sustain the more moderate elements.

It is, therefore, a laudable undertaking when a Reformed minister sets out to describe the own style of the Church in the work of evangelism. When we wish to contribute to the growth of the Church and to her

fruitfulness and meaning in the midst of the present-day world (also the religious world) we have not fulfilled our duty or completed our task when we criticize what is going on and when we point out what is wrong in what is being done. Too often we stop at the end of our negative statements without proceeding to the positive part. Is that, perhaps, for this reason: that we are unable to say positively what is to be done and how it should be done? Is it, possibly, because Anabaptist influences are still very strong even after four hundred years? Frequently the voice is very strong when it speaks about the wrongdoings that are being noticed, but becomes almost inaudible when it has to utter positive sounds.

We do not wish to call Rev. G. VanDooren's book a necessary "counter-weight" against un-Scriptural theories and practices in the field of evangelism, for if we did so, we would again fall into the trap of speaking in terms of "either-or". Whoever speaks of a "counter-weight" expresses thereby that, if only sufficient pressure is applied from the one side, that which was too far towards the other side will be brought (back) to its proper place and proportions.

Rev. VanDooren's book is definitely no attempt at correcting some or all of the mistakes he sees in the methods and goals of others. His is a serious endeavour to find the Scriptural way in the chaos of theories and

Continued on page 5

The Church Bells Ring

Arrival, Welcome, Installation and Inauguration of Rev. G. Van Rongen in Grand Rapids, Michigan.

After flying twenty-three hours from Launceston, via Sydney, Honolulu and Chicago, Rev. and Mrs. Van Rongen arrived at the Kent County Airport in Grand Rapids at 5:10 P.M. on Thursday, September 6, 1973. Of course they were tired, but after seeing a large group of members of the congregation waving flags and welcome signs, all smiling, their tiredness was forgotten for a moment. It was a heartwarming sight to see young and old exchange greetings with the long-expected travellers. One member of the congregation who stood aside a little bit overheard some bystanders say: ". . . must be an important guy coming in," and someone else, seeing the big group of welcomers, said: "Hey, I thought Agnew was coming next week," and another said: ". . . must be a big shot from the army coming home." They all guessed and they were all wrong, but we knew who had arrived: a new shepherd for the flock. After a young girl of the congregation placed a large bouquet of flowers in Mrs. Van Rongen's arms and the Reverend himself had taken a picture of the happy group, they were escorted by car to their "new" home.

As the car in which they were riding entered the village of Dutton, a suburb of Grand Rapids, where the church and parsonage stand, they were welcomed by the ringing sounds of the church bells. Everybody asked: "What's happened, is there a fire?" No, of course not, was the answer: "We got a new minister". On the parking lot behind the church and parsonage, young and old danced around the minister and his wife. The ladies served coffee with cake. The little kids tumbled in the grass. They knew it was something special. A new minister with his wife who travelled around half the world, more than fourteen thousand miles, who left his own children and grandchildren to minister to the brothers and sisters in Grand Rapids. That *is* something special, not only the distance of his being called, but the fact that all over the world God gathers His Church and that a minister from our sister churches in Australia can come over and serve the Churches on this continent. We should be thankful for the bond between the sister churches and the fact that we are all one in the Spirit.

However, Rev. Van Rongen could not immediately be installed as the minister of the Word of Grand Rapids on the first Sunday that he was here. According to the rules set up between the churches he would first have to undergo a colloquium by

classis. Fortunately this was to take place six days after his arrival, so that the congregation at least wouldn't have to wait too long before they would really have their new minister. On the other hand, what would happen if the minister would fail his colloquium? Would he then be unemployed? Would Grand Rapids have spent all that money for nothing? Oh, relax, that colloquium can't be that bad. It's not an examination. It is only set up to keep "bad wolves out of the sheepfold". Needless to say, Rev. Van Rongen passed with flying colours. One thing which he was worried about when he crossed the border from America to Canada to attend classis in London, Ontario, on September 12, was whether the Americans would let him back in since he and his wife, who also went along, were Australian citizens, thus British subjects, and you never know how those Yanks react. Apparently they didn't have any trouble coming back into the United States for they were present at the welcome evening on Saturday night, September 15, 1973.

This evening, which was organized in honour of the Van Rongens, was a great success. Practically everyone of the congregation, young and old, were present, including guests from the churches of Chatham, London, Smithville, Lincoln, Burlington, and Hamilton. It was wonderful to see so many guests from the "neighbouring" churches, even though some of them travelled as much as 400 miles to attend. The evening started with a welcome word of the president of the consistory, br. Jis-sink, Jr., who after a word of prayer turned the meeting over to the master of ceremonies, br. Meester. The counsellor of the church of Grand Rapids, Rev. M.C. Werkman of Chatham, spoke words of welcome to Rev. and Mrs. Van Rongen, after which Rev. A.H. Dekker of the church of Lincoln, as delegate of classis Ontario-South, welcomed Rev. Van Rongen as a new member of classis and as such to the federation of the Canadian Reformed Churches. Following this, br. Jerry Roukema, secretary of the young people's society "Beacon Light", spoke a word of welcome to Rev. and Mrs. Van Rongen on behalf of that society. After this the ladies society "Rondom het Woord" presented Mrs. Van Rongen with an electric blanket as a token of warmth and she was instructed that she could share it with her hus-



Rev. and Mrs. G. Van Rongen

band. Following this, the children of the American Reformed School Association, under the direction of br. G. Kruyswijk, presented a program under the theme THANKFULNESS AND PRAISE. After the intermission, in which refreshments were served in the nicely decorated basement of the church, the program continued. Several members of the congregation presented skits, songs and music. Especially the "mind reading machine" was a big hit. At the end of the evening Rev. Van Rongen also on behalf of his wife spoke words of thanks and presented a "kangaroo" to a little girl of the congregation who had written him if he would please bring her a kangaroo from Australia. So he did, however he couldn't take a very big one, so a real small one had to suffice. He also presented a teakwood gavel to be used by the presidents of the various societies in the church. He then closed the evening with prayer.

The following morning, on Sunday, September 16, the installation service took place, the Rev. M.C. Werkman officiating. The text was John 10:1-6 and the theme of the sermon was: "Jesus Christ points at himself as the Good Shepherd over against the false shepherds of Israel". The sermon dealt with two points, namely: 1. The Shepherd and 2. The sheep. The inaugural sermon of Rev. Van Rongen in the afternoon service was on I Timothy: 3:16. The theme was: "The reminder of the mystery of Godliness, namely 1. as the contents of the confession of the church, and 2. as the foundation of the life of the church. Both services were conducted in the English language; however, in appreciation to the older members of the congregation who in many different ways had prepared such an unforgettable welcome to him and his wife, Rev. Van Rongen presented to them a complete Dutch translation of his inaugural sermon published in booklet form.

After a period of a nine month vacancy it has pleased the Lord to send another minister to work in His church in Grand Rapids. We hope and pray that the Lord will bless his work there, not only as the shepherd of the congregation there but also in the work of the major assemblies, as well as in showing our light amidst the people among whom the Lord has placed us.

A brother.



The Van Rietschoten Family.

Reformed Guideline- continued

methods. His book is no "happy medium" in which he tries to avoid the one extreme as well as the other. The subtitle reads "A Guideline for Reformed Congregational Evangelism". That's no empty claim. On every page we see the serious desire to listen to God's Word, to take into account the summary of the Scripture as given in our Confessional Forms, and to describe the task of the Church to be a city on a mountain in such a manner that the character of its execution remains Scriptural and therein Reformed. Many remarks and objections heard and read in the course of many years are honestly listened to and evaluated. Thus extremes are avoided, indeed, yet not from a desire to keep the middle but because the question asked every time is: "What is the right answer based on the Scriptures?"

Did the writer succeed in avoiding all pitfalls? I don't think that he did. I deplore his use of the verb "to witness" for evangelizing, as also of the expression "The Great Commission" when he refers to the Church's task to spread the Gospel. Use of the first term in this sense, I am convinced, is a very superficial one and non-Scriptural (Note: non-Scriptural is not the same as un-Scriptural!), even though it is wide-spread; for the use of the latter there is no ground in the Scriptures. I am not convinced by his putting "foreign mission" and "home mission" on a level. About the exegesis of some texts I would beg to disagree for the time being, as also

about the statement that the Gentiles are "covenant-breakers". I think that the writer should have informed his readers (maybe in a note) that the comma in Eph. 4:12 against which he pours out the vials of his wrath, is found in some editions of the New Testament in Greek, so that it is not entirely arbitrariness of the translators when they place one there.

But these remarks do not take away any part of the thankfulness for this first "product-in-bookform" appearing in our midst and meant for general use and instruction of those within and outside of the Church.

The Church members (and others) will do well to buy and read or rather study this booklet.

As for the technical part, the paper is excellent and the print pleasant and easy to read. The printing errors I found are few. Only the first one is to be mentioned: in the second line of the Preface the first of the Latin words should read *ite* (go!)- instead of *ita* (thus). Apparently through a mistake the *Table of Contents* was printed in the back instead of after the Preface.

It is our sincere wish that many more good books may be produced within the community of the Canadian Reformed Churches, and come off the presses of Premier Printing.

vO

* In connection with G. VanDooren, *Get Out! A Guideline for Reformed Congregational Evangelism*, Winnipeg: Premier Printing Ltd., 1973.

Church Life Overseas

In a previous issue I announced that a brief summary would be given of what prof. J. Douma wrote (*Nederlands Dagblad*) in connection with interviews with a number of "alarmed" ministers. It now appears that we can hardly keep up with the developments. The latest news items speak of a fusion of two groups of alarmed, namely "Scripture and Testimony" and "Truth and Unity", and it has also been announced that important decisions will be taken on and published after October 6, 1973. Although I had in mind to write that much talking and considering is going on, but that not very much seems to happen it would be premature to do so at this time.

The analysis which prof. Douma gives may show why no definite conclusions are drawn as yet. In his article he quoted Rev. J.B. VanMechelen who, during one of the interviews, said: "If the signal to break with the synodical churches would be given now this would result in a split into seven directions". This becomes clear from the interviews themselves. One says: "The situation is more serious than in the 'Hervormde Kerk'," another says: ". . . but the preaching is still scriptural". There are different criticisms and complaints, there are different views concerning other Churches of Reformed persuasion. One is attracted by the Churches "binnen verband", others by the "buitenverbanders". The impression one gets when reading (and hearing) these interviews is one of great confusion. The cause of this confusion is, according to prof. Douma, the analysis of the real situation within the synodical Churches. Some statements concerning the doctrines propagated by prof. Kuitert and Dr. Wiersinga show a naivety which is almost unbelievable. Strong criticism is voiced indeed. However, there are so many "last straws" of optimistic outlooks that it is outright tiring to listen to it. "The trumpet", prof. Douma writes, "does not give such a clear sound that it awakens the people. They are at the most interested in what is going on".

The reason for this confusion is "that the articles 27-32 of the Confession are not central in the evaluation of the present situation and were hardly mentioned during the interviews. The various "perspectives" are so many smoke screens which obscure the issue and hinder a serious application of the Reformed Confession.

When one of the alarmed ministers says that "the dividing line runs through all the Churches" he renders it impossible to distinguish between true and false, which is not a "liberated" hobby but the task of everyone who takes his confession seriously. Here we have the famous "bush", and everyone interviewed was busy "beating around it".

In a letter to the editor, sometime ago, I was accused of unjustifiably introducing the word "confusion". These interviews show that there is indeed much confusion. The sooner this is resolved, the sooner we hear some clear sounds, the better it is for the Church of our Lord Christ and for those who truly desire to unite with everyone who has the same faith.

Prof. Douma also wrote about the famous "image" of the Reformed Churches and he admits that there is not much to boast of. I quote the following from his concluding statements: "It is easier to form a club than to be Church where love is longsuffering. However, there is an image which we cannot abandon. People are sometimes irritated by our multiple no. This is not because we enjoy saying no to everything others do. Behind it is the desire of the binding together of all those who, with us, are partakers of the same faith. We hope for a repetition of 1892 in our days."

* * *

The Association of Alarmed Ministers, called "Calvijn", met on September 14, 1973. The Secretary made the statement: "If the (Synodical) 'Gereformeerde Kerken' are going to unite with the 'Hervormde Kerk' we will continue as 'Gereformeerde Kerken', and we will try to come to a

confederation with existing Churches". The membership agreed with this statement, but were strongly divided about the procedures by which to realize such a continuation or confederation.

The next meeting will be held on November 28. The Association of Ministers in the (Liberated) Reformed Churches has accepted the invitation to attend. Prof. J. Kamphuis will deliver a speech on the topic: De huidige situatie binnen de z.g. Gereformeerde Gezindte (The Present Situation within the Churches of Reformed Persuasion).

One week after the meeting of "Calvijn" another one was organized by the association "Scripture and Testimony". The question "Why are we still Reformed" was introduced by Rev. VandenHeuvel. Rev. M.K. Drost, minister of one of the (liberated) Reformed Churches spoke on the question "How does Christ gather His Church". In the discussion the matter of "talk" and "action" received much of the attention. At the end the Chairman remarked: "We must admit that not much has been done. We are planning an appeal which is almost ready for publication. Wait for this appeal before you take any action."

In one of the next issues I may have an opportunity to inform our readers about further developments and to comment on them.

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THE CANADIAN REFORMED MAGAZINE
Published biweekly by Premier Printing Ltd.
Winnipeg, Manitoba.

Second class mail registration number 1025.

ADDRESS FOR ADMINISTRATIVE
MATTERS: (subscriptions, advertisements, etc.)

CLARION, Premier Printing Ltd.
1249 Plessis Road, Winnipeg
Manitoba, Canada, R2C 3L9

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Ontario, Canada, N1M 2W7

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Country Walks

When at this time of the year we see hydro or telephone wires bent down by the weight of tree or bank swallows or we see the robins preparing themselves for their long journey south by gorging themselves on the fruit of mountain ash or crab apple, or when during the daytime we hear unfamiliar bird sounds come from the shrubbery in our backyards which we know are made by birds already on their way south from regions far away and when we know that soon all of our summering birds, too, will have left us for the winter, a question naturally comes to our minds: Where and why have they gone?

This, however, is only a small part of the question as we also wonder: Will the same return next spring to their former haunts? What dangers will they face during their trip flight and while in their winter homes?

These and other questions on the migration of most kinds of northern hemisphere birds puzzle all who are interested in them, whether it be the farmer who profits by their tireless warfare against the weed and insect pests of his crops, the birdwatcher who enjoys an abundance and variety of birds, or the hunter who desires a plentiful supply of them from year to year.

Without going into these questions now, I would like to mention some of the things recorded during the last few thousand years by men of learning who were attracted by this natural phenomenon.

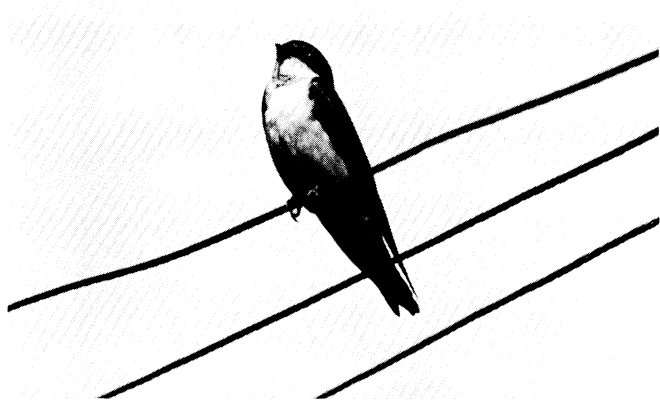
One of the very early observers whose writings are still in existence was Aristotle, naturalist and philosopher of ancient Greece, who also discussed the subject of bird migration. He noted that cranes travelled from the steppes of Scythia to the marshes at the head waters of the Nile, and that pelicans, geese, swans, rails, and doves, and many other birds, likewise passed to warmer regions to spend the winter.

In spite of the keen perception shown in some of his statements, Aristotle also must be credited with the origin of some superstitious beliefs that persisted for several centuries.

One of these, that of hibernation, became so firmly rooted that in 1878, less than a century ago, one of America's greatest ornithologists listed the titles of no less than 182 papers dealing with the hibernation of swallows.

The hibernation theory accounted for the autumnal disappearance of certain species of birds by having them pass into a torpid state during the cold season, hidden in hollow trees, in caves or in the mud of marshes. Aristotle ascribed hibernation not only to swallows but also to hawks, doves, and others, including the stork.

Some early naturalists wrote fantastic accounts of flocks of swallows seen congregating in marshes so that their accumulated weight bent the reeds on which they clung until they were submerged in the water. It was even recorded that when fishermen in northern waters drew up their nets they sometimes had a mixed catch of fish and hibernating swallows. It was also observed that swallows caught that way, after being brought into a warm room, would soon begin to flutter about but would only live a short time.



Tree Swallow [National Museums of Canada].

But probably the most remarkable theory that has been advanced to account for bird migration, and one which beats all others, was published in 1703 by a person of learning whose "probable solution" was that birds who left certain regions during the fall went to the moon and spent the winter there.

And what does the Bible tell us? In Jeremiah 8:7 God says: "Yea, the stork in the heaven knoweth her appointed times; and the turtle (dove) and the crane and the swallow observe the time of their coming; but my people know not the judgement of the Lord." And centuries before Aristotle lived, God illustrated the smallness of mankind by asking Job in Job 39:26: "Doth the hawk fly by thy wisdom, and stretch her wings toward the south?"

COR TENHAGE

get out!

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Printed and Published by:

PREMIER PRINTING LTD.
1249 Plessis Road,
Winnipeg, Manitoba R2C 3L9

news medley

It is quite a while ago that we were able to offer our congratulations to a couple who celebrated their fortieth wedding anniversary. This time there is again such a couple: brother and sister R. Grit of Grand Valley, Ont., belonging to the Orangeville Church, celebrated that event on October 5th. Also to them I may extend the heartfelt congratulations of our whole community, knowing that we are all together one body.

And, remaining in the more or less personal sphere: we may “officially” welcome the Rev. and Mrs. G. Van Rongen in our midst. It brings back memories, when you see their picture, and it strengthens the wish to meet each other after so many years. Judging by the report of their arrival and of the reception they received, we do not doubt that they will soon feel at home here, not only in the Grand Rapids Church but also in the midst of the Churches in general. Our brother has a fruitful pen, so to speak, and we hope that also in our **Clarion** we may find and enjoy the fruits of his studies and experience.

More or less “personal” is also our experience in Ottawa, the last time I was there. There always seems to be something special in Ottawa. As soon as I stood behind the lectern for the morning service, I saw him there: professor H.J. Schilder. How many years ago since we came together in the parsonage of the late Rev. O.W. Bouwsma in Breukelen! Prof. Schilder was then a minister in Utrecht and although we weren't in the same classis, yet we tried to build up one another, especially in those first years after the liberation of the Church, and thus had more or less irregular contact when we came together in the home of one of the ministers in the area. It was good to see him again there in Ottawa. Understandably, the Consistory wished to use prof. Schilder's visit to his relatives in Canada to also hear him preach. Thus I had one of the rare opportunities to hear someone else preach. Knowing how precise prof. Schilder is, I asked him more or less jokingly whether he had a letter from the Netherlands Committee on Correspondence with Churches Abroad, stating that he was a minister in good standing. Immediately the hand went to the inside coat pocket, and out came the letter. I could have known! Canadian Church life will mean more to him now that he has been here.

Going south from Ottawa, we come to Brampton. There joy was expressed via the Church bulletin for the acceptance of the call by the Rev. C. Van Dam. The latter had promised the Brampton Consistory that he would call on a certain Saturday at 6:00 P.M. Mountain Daylight Saving Time. Then it is just as when you are waiting for long absent relatives to arrive: the days before their scheduled arrival are not too bad, but the two minutes the plane is late seem to last for ages. Joy because of the acceptance of the call was also expressed by the Rev. D. DeJong, previously of Brampton. I can well understand that. Of course, when you have decided that you should go to another Congregation, and once you are there, the responsibility for the “old” Congregation is no longer yours. It does not give any “guilt” feelings when the “old” Congregation remains vacant for a long time, but it makes

one feel “awfully good” when the vacant place is filled. However, let me not lose myself in reveries.

From Brampton to Orangeville is only a relatively short distance. The Orangeville deacons informed the Consistory that, considering the results of the collections for the needy, they decided to send \$100.00 monthly to the Canadian Reformed World Relief Fund instead of \$60.00, as they did before. Is it not gratifying when such a thing can be done as a fruit of the yield of collections?

Speaking of this Fund and the help given to Korea, there is a country-wide cooperation in this respect. Burlington East decided to have a Thanksgiving collection for an orphanage in Korea for which the Churches in the Fraser Valley bought the land, and for which Edmonton, assisted by other Churches, is busy collecting money needed for building.

From Brampton we go to Burlington East. As of January 1st, the Rev. G. VanDooren will again preach twice in that Congregation. For three years it has been so that he preached twice in the morning or in the afternoon, the other two services (one for East and one for West) being conducted by guest ministers. That will make it somewhat harder for other Churches needing a minister on a Sunday, to find one. There are still some vacancies in this area, and the meeting places will be increased too. More about that later. Burlington East also mentioned that Burlington West expects to have their Church building ready by this spring; until that time the times of the services and the further arrangements which have been in force for three years, will continue.

The same Church also granted the request of a young brother to be allowed the use of the organ, to prepare himself for Church organist. That really gave me a happy feeling. What sort of instruments do our young people play nowadays, if any? The guitar has become quite popular, but it is not an instrument to accompany the singing of the Congregation. We do need brothers and sisters who are able to play an organ and therein also to serve the Lord during the worship services. Whenever the Lord has given talents, they should be used. Let there be many more such requests directed to Consistories, and granted with much joy.

We already mentioned Burlington West and their endeavours to build an own place for worship. The latest figures I saw in their bulletin showed that they had reached about 40% of their objective. Tenders have been asked, as I learned from unofficial sources.

To come to Fergus/Guelph: the Consistory decided to discontinue the services in Dutch. This does not mean fewer services: for the Consistory also decided, in preparation for having a separate Church in Guelph, to organize separate services for those members who will belong to a Church in Guelph in the near future. It has not yet been decided when the “separation” will take place, and I shall not venture to make any “educated guesses” in **Clarion**. The present Church building is becoming too small, and the members living in the Guelph area have had the desire to have a separate Church in Guelph for many years. It is also a normal development for which we are to be grateful. For the time being a church building will be rented.

Fergus will also host one of the study weekends organized by the young people's societies. The other “area conference” will be held in Burlington West. The topics discussed at the previous weekends plus the speakers are exchanged between the two areas.

Hamilton saw its school opened, as did Chatham. We have not yet read anything about Carman. But there the thankfulness will be as great as in the other two above-named Congregations. It is quite something when we are in a position to start such an undertaking. Parents who have been enjoying that privilege for many years run the risk of becoming used to it, but when the children were attending public school for some years then the difference is certainly noted once they can receive instruction based on and in harmony with the Scriptures.

Chatham reached a level of more than 60% in their drive for funds for building. Meanwhile, they received two offers for the purchase of the old Church building. The Consistory accepted a proposal of the Committee of Administration, but it did not say what that proposal was. We'll have to be patient for a while yet. New Westminster also received an offer to purchase their old building. Here, too, we are still left in the dark as to what it contained, but it shows the activities that are going on.

Speaking of Church buildings, Winnipeg also has plans and received the blueprints used in the building of a place of worship by one of the sister Churches. Winnipeg already has a property where they can build. There appear to have been some problems with weed control on that property. But they seem to be clever there: they did not do anything themselves, but inform us in the bulletin: "The Weed Control Board will look after the wild weed growing on the church property, Pandora Avenue." Smart thinking!

At the Consistory meetings the absence of the minister, the Rev. H. Stel, is noted with sadness. We even read in the bulletin that our brother has resigned himself to the idea that he "may not return to ministerial duties". It is clear that he is greatly sustained by the very same Gospel of which he is a minister. May I also from this place assure him that the whole Reformed community is remembering him in their prayers.

We are back to persons now. For the Rev. W. Huizinga it will be a difficult time since he has received a call to serve on the mission field. Most likely a decision will have been made by the time you read these lines. Smithers will be most happy (and so will Houston) that Mr. J. Van Rietschoten has accepted the call to that Church. Finding themselves in a somewhat isolated position (700 miles from the nearest Church), they will be happy to have a minister in their midst, a minister of their own. For our Brother Van Rietschoten it will be a disadvantage that there is very little possibility for contact with colleagues. But there is always the possibility of correspondence or a "quick" trip one way or the other. Have a good time in the shadow of the Hudson Bay mountains!

The arrival of a new minister in Grand Rapids is already noticeable in that a sheet with the complete liturgy, including theme and "points" of the sermons to be held, is included in **Pro Ecclesia**, the Grand Rapids bulletin. I have always had great admiration for ministers who so "early" in the week can give such definite information. I have managed to do so only in exceptional cases. "Lack of self-control" someone said more than once. Could be; there seem to be more things wrong with me, but I won't elaborate on them right now.

The Rev. D. Vreugdenhil was in Canada some years back; he was here again a short while ago. And as Ottawa used the presence of prof. H.J. Schilder, so Edmonton used the presence of Rev. D. Vreugdenhil by asking him to conduct a service. In such cases the members can hear a



Waiting for the ribbon-cutting ceremony marking the opening of the Timothy School, Hamilton. [For a detailed report, see the Sept. 22 issue. Photo by N. Nyenhuis.]

sermon in Dutch, even though there may be no Dutch services otherwise. Edmonton is also still conducting their broadcasts. The series which the Rev. D. DeJong had on the Belgic Confession has come to a close by now, and he is starting a series on the Epistle to the Galatians. Copies of the speeches will be available for distribution to people who are interested in them, possibly having listened to the broadcast.

Electronic means are being used not only to broadcast but also to amplify the voice of the one who conducts the service. Abbotsford will have to install another sound-system since the first one was not satisfactory.

That piece of information made me wonder what happened to architecture and to the various aspects of it. Years ago I never heard of amplifying systems. There are large auditoriums, e.g. in the Netherlands, twice and three times the size of our auditoriums, which do not need an amplifying system at all: when you stand on the pulpit, the people can hear you everywhere. Even in some of the very old Church buildings, which we sometimes used in those first years after the Liberation in 1944, there were no amplifying systems. Why then is it necessary in many of our newer buildings to have such a system? Is it caused by the materials used? By the shape of the auditorium? By the trestles used?

Could someone come up with a solution or an answer, so that such later experiments are rendered unnecessary?

On our way East we reach Calgary, in whose bulletin we are informed that the arrival of a few families increased their membership by exactly 24.07%. That is encouraging, indeed. We wish them many more members, as we do Ottawa. But that is well-known.

As last piece of information I may mention that I received a copy of the Rev. G. VanDooren's **Get Out! A Guideline for Reformed Congregational Evangelism**. Premier Printing Limited, Winnipeg, Manitoba, 1973. As soon as I am able, I will make a few remarks about it in our periodical. Right now it may suffice to express our thankfulness for the possibility that a booklet such as the present one can appear in print. That Rev. G. VanDooren by his writings has served the Churches during the past twenty years is known to all. That Premier Printing is doing a fine job with **Clarion** is something we hear time and again. Now they also serve our people (and hopefully others) with the printing of books. More are in the planning stages. For that initiative and for taking that "risk" a word of appreciation should not be withheld. vO

Not Key 73 but the Keys of the Kingdom!

Adapted from an address delivered in the American Reformed Church, Grand Rapids, Michigan, on May 22, 1973. First of two parts.

Key 73 is an "evangelistic effort" which "is being projected by over one hundred religious groups and organizations in America and Canada to be realized during the year 1973 and to be known as Key 73". (p. 11)*

"Over 130 denominations have pledged their support to this common mission, without the need to compromise doctrinal position. Key 73 is not an ecumenical movement.

Key 73 is a program that says, 'Yes, our task as Christians is to deliver to others the message of Christ's love and forgiveness.' For this task we need no doctrinal compromises." (p. 5)

Every Christian is welcomed as a fellow Christian to Key 73.

The Key 73 program

"Using as an overall theme, CALLING OUR CONTINENT TO CHRIST, the program of Key 73 is being organized into six phases" (p. 12), i.e. calling our continent to (1) repentance and prayer, (2) the Word of God, (3) the resurrection, (4) new life, (5) the proclamation, and (6) commitment.

The name Key 73

How did the name Key 73 become attached to this evangelistic thrust? "The first meeting of concerned churchmen who gathered to consider an overall thrust in evangelism in North America took place in 1967 near the Francis Scott Key Bridge in Arlington, Virginia."

"Why '73'? The original planners felt that at least six years of preparation would be necessary.

The plans call for a gigantic offensive in which every person in North America will be challenged with the claims of Jesus Christ." (p. 11)

The Key 73 message

The Introduction to the Congregational Resource Book phrases the Key 73 message as follows: "God has a message for us to deliver: He loves the world so much that He forgives all our sins through His Son, Christ. The message is love and forgiveness. And that is how He wants it delivered - with love and forgiveness.

As a Christian you have already agreed to deliver this message. Christ has saved us for just such a task. In 1973 Christians will have a unique opportunity to deliver the message."

"With the theme, 'Calling Our Continent to Christ,' Key 73 attempts to reach every non-Christian with the message of Christ's love and forgiveness." (p. 5)

The Key 73 strategy

"To reach the continent, Key 73 begins with the individual. To unlock the Spirit, the basic channel of approach is through the congregation. This organizational unit is a ready-made means for contacting Christians about the message they must deliver. In the congregation too lies

a reinforcement of the strength and meaning of Christ in a Christian's life."

"A strengthened congregation then moves out individually and collectively into the community, ready to challenge the community with its need to know Christ's forgiveness and love. This troop-like movement of messengers will be supported by air power. Extensive use of the media will provide a background for the special, personal delivery of the message, creating a climate of preparation for the message." (p.5)

"The congregation" is to be used as the link between the individual and the community, and ultimately the continent.

The Key 73 book

The Key 73 committee has prepared a Resource Book to assist in "evangelism". This book is called the Congregational Resource Book "because evangelism ultimately begins with the individual and the group of individuals which constitute a local congregation." "The congregation is the logical unit of cooperative ministry." (p. 5)

It is intended to be a working manual of witnessing ideas. It has more than 200 authors and contributors. A section of "evangelism topics" has been inserted in the manual "to treat the basic issues of the Key 73 evangelism thrust as well as other matters of Christian concern." (p. 6)

This Congregational Resource Book is presented "to you for infecting your congregation to carry out our mutual Christian mission."

The way suggested to infect "your congregation" is to use the "evangelism topics" towards the end of the manual "as resource material for sermons, planning sessions, and inspirational challenges to the task of witnessing."

The recommended resource material from a variety of sources for sermons, etc., has been provided by office bearers in 'churches' with a variety of conflicting doctrines.

People in the pew

The strategy to reach the continent is "through the congregation". "It was readily recognized by the leaders of Key 73 from its inception that this great evangelistic effort could not succeed unless people in the pews become deeply committed to its goals." (p. 11)

These people are referred to as the "frozen credits" of the church. More than 99 percent are considered to be in this category. Their involvement and cooperation is required to envision a massive movement in evangelism. Ministers in the pulpit are said to be inclined to underestimate the faith and commitment of Christians in the pews. "People in the pews have not given up on God - they are just sick of all the Micky Mouse stuff that goes on in the name of Christianity." (p. 12)

The conclusion drawn from this statement is: "Thousands of Christians are ready now to share in a ministry of seeking and saving the lost."

"The 'key' to Key 73 is the man in the pew working at the congregational level and community level. The work must be done where he is." (p. 12)

"Every-Christian-a-witness" is considered to be the New Testament concept to which "the phenomenal growth of the early church" is to be traced.

Called out of the pew

Whereto? "To a ministry to the lost, bringing to them the reality of forgiveness and new abundant life in Jesus Christ." (p. 13)

"God has always been ready for men to turn away from sin and back to Him." Those whom God needs to inform men of this fact of *God's readiness* for men are "many potential spokesmen in the pews of every congregation." God's spirit (written with a small letter) is said to be constantly ready also to empower us, potential spokesmen in the pews, to do His will. We are advised to "seek His help and to move out of the pew into the fields which are ripe for harvest." (p. 13)

Ways to "reach out"

"Let church calendars be revised so congregational leaders have some time to visit in these homes for Christ." (p. 13) Activity of "church officers" in their congregation is considered of less value than their activity in homes outside of their congregation.

Paul Benjamin writes: "I have eight brothers-in-law who are active church officers. Some of these men spend almost every night at the church building. Many congregations, I am convinced, are too busy to evangelize!" What congregations are supposed to do in the worship service on Sundays is not called 'evangelizing', for the Scriptural meaning of the word 'to evangelize' is: to proclaim the good tidings of the coming King to . . . His covenant-people.

Another way "to reach out" is to teach children in Bible Classes. "Thousands of Christians who have been attending Bible classes for decades should be graduated, so as to serve as teachers and missionaries to children." The children of "parents who are not interested in the Christian religion personally" should be gathered up for such Bible classes.

Key 73 planned for "the entire church"

"The full measure of its success depends on the total involvement of the congregation." (p. 19)

It is therefore suggested that "the leaders of the various auxiliary groups are active in the planning and are appointed to the different Key 73 committees." (p. 19)

"Sunday school officers and teachers should have a burden for evangelism in their departments and classes." (p. 19) Their cooperation is asked "in using Key 73 ideas and emphases in the Sunday school activities which they plan and conduct." (p. 19)

Sunday school members, even children, should be encouraged "to witness for Christ."

Involvement of the youth group is a must for the success of Key 73. "Without the cooperation of the young people the program will lack the enthusiastic fervor and push with which God has blessed teenagers. Many of the evangelistic suggestions contained in this resource book are directed specifically towards the involvement of youth. Implement them through your youth leaders. Christ is for

the NOW generation." (p.19) The men's group and the women's group should also be included by official representation on planning committees.

Prayer groups are encouraged to take their ministry of prayer for Key 73 seriously. They could even constitute Bible study classes for training and outreach. "And so it should be with all your church auxiliaries: the girls groups, the boys groups, the special interest classes in larger churches." (p. 19)

"Overall planning for the entire church should be coordinated, but within the general guidelines individual groups can use a great deal of innovation in adapting Key 73 to their own evangelistic emphasis.

Total mobilization is a prerequisite for total commitment." (p. 19)

The program of Key 73, organized into six phases, should therefore be studied by the entire church.

Each phase has been prepared by a special, inter-denominational committee which gives its instructions to the participants.

All six phases shape the year of 1973 into six periods of call-actions.

The launch phase

Phase I is the launch phase of Key 73. This launch phase is considered to be of "primary importance to the success of the entire movement." (p. 24)

"Both the continent-wide and the local launch activities will be the first high-visibility events of the year and will help to establish the over-all image and direction of the year of evangelism."

"The Key 73 launch activities have several distinct purposes which should be kept in clear focus at all levels of participation".

". . . the primary purpose of all Key 73 activities is to confront every person in North America with the gospel of Jesus Christ." Every person is to be made aware of God's unyielding love, "and the launch activities should be carefully planned to proclaim the Christ as well as to promote Key 73."

". . . the launch activities should clearly focus on the unity Christians share in the mandate to witness to God's love for all persons. Although we honestly admit to a wide diversity in our methodology of expressing this love, Key 73 offers a landmark opportunity for us to demonstrate to North America that this basic evangelical concern is universal."

". . . the launch period is to contain a calling of the continent to repentance as the necessary prelude to an intense year of evangelism. The nation and the church, Christians and pagans, institutions and individuals - all are to be called to repent for the existence of the many personal, cultural, and institutional evils which remain in conflict with Christ's mission to the world." (p. 24)

The Key 73 gospel

From the definition of the primary purpose of all Key 73 activities it follows that the Key 73 leaders want to move churches, denominations and individuals to confront every person with "the gospel of Jesus Christ."

Paul writes to the churches of Galatia about the gospel of Christ. He states that there is no other gospel than that which the apostles have preached unto them. He certifies that the gospel which he preached is not after man, for it is

not received of man, it is not taught to him by man; it is received through revelation of Jesus Christ. (Gal. 1:11, 12)

It was this gospel that the churches in Galatia received. The churches should not tolerate troublesome people to pervert it. If anyone preach any other gospel unto the churches, they are bound to pronounce their anathema over such a preacher. Such a preacher is to be accursed by the church and its members at the command of Christ's apostle. He shall be held an outcast and accordingly be cast out. (Gal. 1:8,9)

It is clear from these texts that Christ gave unto His church that gospel which was preached by His apostles. His church is duty bound to see to it that only this gospel is preached and that any other sound, introduced as the gospel of Christ, is by discipline rejected. The use of the one key of the Kingdom serves to safeguard the proper handling of the other key.

1. Christ's church received the gospel of Jesus Christ.
2. Christ's church is authorized to preach this received gospel.
3. Christ's church is bound to have this gospel preached by 'given' pastors and teachers, (Eph. 4:11), that is, by ordained office bearers.
4. Christ's church is charged to preach this gospel only.
5. Christ's church is marked as being Christ's church if it preaches only this gospel.

While church discipline is asked for to exclude those who pervert the gospel, church discipline protects the preaching of the holy gospel, if it is exercised according to the gospel. Being exercised according to the Gospel, it administers the gospel to the perverter of it in the only way in which he may receive it.

The Key 73 movement is not authorized to preach the gospel of Jesus Christ. The Lord gave it through His apostles to His church in whatever place it was instituted. Key 73 leaders do not want the name 'church' applied to their followers. Neither do they pretend to be founded on the foundation of the apostles and prophets in order to prove that they with their 'disciples of Christ' are Christ's church of the present day. Nevertheless, the movement is presented as the Body of Christ, but their 'outreach' emphasis ignores Christ's gathering-of-a-church-action in the unity of the true faith, by His Spirit and Word. With the help of "pan-Christian neighbourhood groups and interdenominational groups of pastors and laymen" Key 73 seeks to develop the full cooperative potential of its own movement. (p. 27) Pastors are reminded of "the power of the pulpit in highlighting the need for repentance and in motivating persons to participate in Key 73. Sermons combining the themes of advent and repentance can effectively tie the entire thrust together."

Pastors are not admonished to perform their task and duty towards the flock over which they are made overseers, as Christ commands them in His Word (Acts 20:28); neither are they exhorted to take heed unto themselves and unto the doctrine and to continue therein, although Paul adds: for in doing this thou shalt both save thyself, and them that hear thee. (I Tim. 4:16) The gospel of Key 73 does not seek the reformation of the church and the salvation of ministers and church members, for church members are called out of the comfortable pew to a ministry to the lost, as "frozen credits" or as people who "are just sick of all the Micky Mouse stuff that goes on in the name of Christianity." Ministers in the pulpit are said to be inclined to underestimate the faith and commitment of Christians in

the pews. From this church situation the conclusion is hastily drawn that "Thousands of Christians are ready now to share in a ministry of seeking and saving the lost." These Christians are called out of the pew and these ministers are instructed to use their pulpits in highlighting the need for repentance and in motivating their church members to participate in Key 73. Key 73 wants to salt the salt of the earth that has lost its savour.

The repentance period, the first part of Phase One, "is a time when denominations, congregations, and clusters of churches can call attention to the need for repentance as a necessary prelude to evangelism." The theme for calling to repentance is: "there is joy when one repents" (p. 26) This theme is put in quotation marks, apparently to refer to Luke 15:6. However, Luke 15:6 speaks about the one lost sheep of the parable which Christ uses to explain to the murmuring Pharisees and scribes why He received sinners and ate with them. (vs. 2). The publicans and sinners had drawn unto Jesus to hear Him (vs. 1). They were of the house of Israel and had been neglected and despised by the men in the seat of Moses. Christ, prophesied by Moses and the prophets, turns to the lost of the house of Israel to fulfil the prophecy. He is the promised Shepherd Who has come to feed the hungry sheep which have been forsaken by the hirelings. He seeks and finds the lost sheep with the Word of Life spoken by Moses and the prophets, but withheld from them by the men in the seat of Moses.

Thus His word about joy in heaven over one sinner that repenteth, turns against all shepherds who do not show the required care for the sheep of their flock which Christ has entrusted unto them, but help them move out of the pew by a preaching of the 'gospel' prescribed by Key 73 and offered to these shepherds in its Congregational Resource Book.

The Shepherd of shepherds charges all the leaders of Key 73 and those who participate in this movement, in as far as they are "overseers" of a flock, to look after their own sheep in feeding them with the pure doctrine of the Gospel, in administering to them the sacraments as instituted by Christ and in exercising *church* discipline in punishing of sin. Reformation of the church by restoration of the ministering of the Keys of the Kingdom of Heaven will not leave "frozen credits" in the pew, for "all the Micky Mouse stuff that goes on in the name of Christianity" will be replaced by the proclamation of the Christ of the Scriptures. Many church people, dissatisfied with their own minister and church, have joined Key 73 and feel at home with all kinds of people except with their own brothers and sisters in the Lord. In prayer meetings with others, in study clubs of 'interdenominational' character, in community activities with those who committed themselves in the pew to God as taught in their church, they commit themselves together to the goals of Key 73.

A section of evangelism topics written by "prominent evangelical church leaders" are designed to treat the basic issues of the Key 73 evangelism thrust. These *church* leaders have prepared a gospel in their section of topics to be used "as resource material for sermons, planning sessions, and inspirational challenges to the task of witnessing".

People called out of the pew of their church to this common mission designed by Key 73 are told that they need not compromise doctrinal position. Key 73 is not an ecumenical movement, but a program that says: "Yes, our task as Christians is to deliver to others the message of

Christ's love and forgiveness." (p. 5) The evangelism topics in the Resource Book which are to make you understand this message of Christ's love and forgiveness have been prepared by church leaders whose churches take conflicting doctrinal positions on the Scriptural doctrine of Christ's love and of Christ's forgiveness. The reader may check the list of church leaders and their church groups and examine the doctrines of each church group on Christ's love and forgiveness with the aid of any book that contains information concerning religious bodies.

We conclude that the church leaders who are the authors of the evangelism topics and treat the basic issues of the Key 73 evangelism thrust therein, must offer a gospel of doctrinal compromises. To prepare a message of Christ's love and forgiveness needs not to be done by men. It is prepared by the Holy Spirit in the written Word of the Holy Scriptures. It is to be accepted by men, and men ordained to preach it have to give up a doctrinal position of their

church if it is in conflict with the "doctrine of Christ". (2 John 9, 10)

When ministers of different churches say: "For this task" - to deliver to others the message of Christ's love and forgiveness - "we need no doctrinal compromises", they admit that their churches differ in doctrines. The purposes of the Key 73 launch activities speak of the necessity to clearly focus on the unity Christians share in the mandate to witness God's love for all persons. It should be noticed that the unity of Christians which in this mandate is brought to the fore replaces the unity of the faith which is delivered unto the saints. This unity would reject such an Arminian mandate.

P. KINGMA

* Quotation are from the *Key 73 Congregational Resource Book: Calling Our Continent to Christ*. The book is obtainable from Key 73, 418 Olive Street, St. Louis, Mo. 63102. The price is \$3.00.

Board of Governors Meet

SHORT REPORT of the meeting of the Board of Governors of the Theol. College, Hamilton, Ont., Sept. 12-14, 1973.

1. The President Rev. D. Vander Boom welcomed the governors, read a part from Scripture and asked the Lord for His blessing.

The Rev. Stel who is absent because of serious illness, sent his best regards. As alternate is present Rev. M. VanderWel, Rev. W. Loopstra is absent also. As alternate Rev. P. Kingma attended the meeting.

2. Election of officers: Rev. D. Vander Boom, president; Rev. W.W. J. VanOene, secretary; Rev. J. Mulder, vice-president.

3. Correspondence.
- a. Reports of the counselling of the applicants for admittance to the College are read.
- b. The Faculty notified the Board of Governors that the Bachelor of Divinity degree could be conferred on Mr. J. Van Rietschoten.
4. Decisions resulting from correspondence. The Board decided:
- a. to request the Board of Trustees to take into consideration the rise in the cost of living when fixing the salaries of the professors;
- b. to ask the Faculty to consider the question of extending the time of study from three to four years;
- c. to pass on to the Faculty a request of the Board of the William of Orange Christian School, New Westminster, B.C. to arrange for summer-courses for teachers and future teachers, informing the members of the Faculty that the Board has no objections that the facilities at the College are used for this purpose.
5. Reports.
- a. A report of the Senate of the College is received with gratitude.

- b. Written reports of the visits to the lectures are read. The Board is thankful that the instruction given is scholarly, sound and in harmony with the Holy Scripture.
- c. The annual report of the Board of Trustees for the year 1973 is dealt with. The Board notes with gratitude that without the steady activities of the Trustees the daily operation of the College would not have been possible.
- d. The report of the Registrar, Prof. L. Selles, is discussed. As new students are admitted: Mr. J. De Jong, B.A.; Mr. F. Douwsma, B.A.; Mr. B. Tiggelaar, B.A. Mr. S. DeBruin entered his second theological year.
- e. No report re: library has been submitted. The Faculty will be asked to advise the Board as to the appointment of a librarian.
- f. The schedule of the lectures for the year 1973-1974 is approved.
6. Visits to the lectures are arranged.

7. The draft constitution is read and discussed. Several suggestions of the Board will be passed on to the joint meeting of the Board of Governors and the Board of Trustees and the Faculty.

8. Meeting with the faculty.
- a. The Board has no objections that an invitation is directed to Prof. Dr. H.G. Stoker, South Africa, presently in Canada, to deliver a speech at the College.
- b. The Board of Governors requests the faculty to inform the Board well in advance when others are invited to deliver a speech at the College.

9. Arrangements are made for the counselling of three applicants for admission to the College.

10. As date for the next College Evening is chosen Friday, September

13, 1974. Next meeting of the Board of Governors will be held, D.V. Wednesday Sept. 11, 1974.

11. The Acts are read and adopted. The short report is read and approved and the meeting closed.

Short Report of the joint meeting of the Board of Governors, Board of Trustees and the Faculty, Friday, September 14, 1974, 10:00 a.m. Hamilton, Ontario.

1. After opening, Scripture reading and prayer, an agenda is adopted.

2. The draft constitution as proposed by the Board of Trustees is discussed and several changes are adopted. The secretary of the Board of Trustees will incorporate the changes in the draft to be presented to General Synod 1974. Those proposed changes which could not be decided upon in this meeting will be dealt with by correspondence.

3. After the reading and adoption of the acts and short report the meeting is closed with thanksgiving.

For the Board of Governors,
J. Mulder, vice-president.

OUR COVER

The children of Eternal Love Christian Orphanage enjoying themselves at the beach. The church at Eindhoven provided an extra two hundred dollars so that these orphans - there are seventy of them - might enjoy a holiday during the summer heat. Eternal Love Christian Orphanage is one of the three Korean orphanages receiving support from the Canadian Reformed World Relief Fund. The other two are the Love Home [fifty-five children] and Chang-dong Orphanage [sixty children].

our little magazine

Hello, Busy Beavers,

I just have to look at my mail to see that it's fall! A BOOK LOOK and a STORY and news about SCHOOL. I hope you'll enjoy them just as much as I did. Here they are!

BOOK LOOK

Title of book: *Please buy my Pearls*

Elfan and his sister Nonn are searching for mussels in the river. They live in the long-time ago when the Romans ruled in Britain. Their father cannot pay the heavy Roman tax, so their mother weaves cloth from wool, and linen from nettles, and the children hunt for river pearls. If the tax-money is not raised, their sheep and pigs will be driven away and Valerius, the big brother who is a Christian, will be taken as a slave to work in the lead mines.

Elfan and Nonn start to open the mussels they have found. A Roman girl demands the first pearl they find. Claudia Plinia is spoiled and selfish, and is to cause much trouble for the British family; but she listens to the story of

the Pearl of Great Price, and because of that, in a round-about way, everything comes right.

(from *Jane Kobes*)

And now a story by Busy Beaver *Jo-anna Flach*.

The Blustery Day

One day I took a walk in the woods. It was a beautiful day. All of a sudden it got windy. It got windier and windier! Soon it was blustery! Garbage cans rolled away. Leaves came flying from all directions! I started for home. When I got there I called my Mom. She was not there.

"Help, help!" I cried when I found I was in the air, house and all. But of course no one heard me. I cried and cried. But what was the use? Nobody heard me anyway.

"Where am I?" I asked myself still crying. "I wish I was with my Mom. I know she is worried. But she's probably wondering about the house. I do wish I knew where I am!"

As to answer my question there was a big thump! I looked outside and you wouldn't believe what I saw. ALL KINDS OF CLOCKS! I saw them crying.

"Why are you crying?" I asked a grandfather clock.

"We haven't been wound for a hundred years and soon we will die," he answered.

I wound them up!

I asked them how to get home. They picked a couple of clocks to hold the house and fly me back.

"I've never heard of flying clocks," I said.

"Didn't you hear people say, Time flies?" they asked.

I laughed. Soon I was home. My Mom was overjoyed!

THE END



From The Mailbox

Welcome to the Busy Beaver Club, *Sandra Veenema*. I'm sure you'll enjoy all our Busy Beaver activities! How do you like your new house? Have you found a new friend yet? And what is your new address?

Hello, *Jacob Jongs*, a big welcome to you too. How is your kitten doing? Is it very playful? Thank you for the poem, *Jacob*.

Thank you for your letter, *Jacqueline Kobes*. I hope you'll be a very active Busy Beaver too. Does your little brother smile a lot at you already? I'm sure he does.

Were you sorry to see all your cats and kittens go, *Geraldine DeBoer*? Or are you spoiling the orange one all the more? Glad you had such a nice summer, and hope you're liking school now.

How did it feel to ride on the very top of the load of hay, *Nellie Kno*? A little unsteady? I'm sure you must have had a nice summer. and I'm sure glad you got all that hay in in time!

Too bad you had to leave Banff the way you did, *Louis Dykstra*. Were you impressed with the mountains? Write again soon, *Louis*.

Hello, *Jane Kobes*. Good to hear from you again. And glad to hear you've had a good summer. Are you enjoying school again?

Congratulations, *Jo-anna Flach*, on getting your posters and trip. But best of all think of all the fun you had reading those books! Sorry, *Jo-anna*, the Poetry Contest is over. Wait till next time, all right?

My, oh my, you saw interesting sights this summer, *Carl Mulder*! Imagine - snow in midsummer! Yes, I had a very nice holiday too, *Carl*. Thank you for asking. Bye for now.

I liked your picture very much, *Margaret Vanden Haak*. But I'm sorry, it was too late for our contest. But you had fun making it, right? And I sure enjoyed getting it, *Margaret*.

Is your mail coming pretty regularly now, *Jacob Kuik*? You did just fine on your holiday quiz even if it wasn't holiday time for you! I can imagine you enjoyed the slides of Africa. Write again soon, *Jacob*.

How is your new house coming along, *Alinda Kuik*? I'm glad you like your school, and that you have your membership card in a good safe place! Bye for now, *Alinda*.

Hello, *Celia Van Woudenberg*. Have you been to *Lorraine's* house recently or are you too busy with homework! And how is your little brother doing at school?

I think it's time for a puzzle! How about this one? Do you know the answers?

WOMEN OF THE BIBLE

There are many ladies mentioned in the Bible. How many can you identify in this puzzle?

_____ L
 A _____
 _____ D _____
 I _____
 E _____
 S _____

- L. Jacob's wife (Genesis 29:28)
 A. A prophetess who saw the baby Jesus (Luke 2:36)
 D. One of Esau's wives (Genesis 26:34)
 I. Timothy's grandmother (2 Timothy 1:5)
 E. Mother of Reuben (Genesis 29:32)
 S. A beautiful queen (Seventeenth book of the Bible)

Now there is something I have to report to you, Busy Beavers. You may have read somewhere else in the *Clarion*, or heard from your parents that the College evening was held in September. And you know our Birthday Fund is for the College. So on your behalf I sent the \$20.80 along with your congratulations to the Principal in time for the celebration. I'm sure the people at the College thought it was a nice birthday present from you all.

But now, Busy Beavers, we have to start from scratch again! For you know that birthdays come every year again! Who is going to be the first one to boost our Birthday Fund?

Bye for now. Till next time.

Yours,
Aunt Betty.

Letters to the Editor

Dear Sir:

Reading the book review of W. Meijer, *Young People's History of the Church*, Vol. 3, in *Clarion* of September 8, 1973, I feel that part of the reviewer's criticism is not entirely justified.

He refers to "On 11th August" as a mistake which occurs several times. The reviewer may not be aware of the fact that this is indeed correct Australian English usage. It is even used in official documents, such as passports, etc.

Yours sincerely,
(Mrs.) A.M. Dekker
Beamsville, Ont.

* * *

Dear Sir:

I shall appreciate your printing the following comments about remarks made by v.O. in the News Medley in your issue of Sept. 22, 1973 about the Church of Calgary and br. R.F. Boersema. The fact that I am related by marriage to the latter ought not to disqualify me from giving my considered opinion publicly.

1) A basis of agreement is no doubt that it is good that ministers further their studies. When there is a Theological College it is also necessary.

2) I have checked the Church Order, but the situation does not seem to be covered there. There must be some basis though for saying that something is wrong. Simply because a certain practice was followed in the Netherlands does not necessarily make that particular practice the right one or the only one.

3) If the situation is not covered in Scripture, the Confessions or the Church Order, then we can look at the agreement made (do I need to state: after considerable prayer?) between two parties. That is, of course, if we feel that we can make it our business and look at it all.

4) If br. Boersema (or any student of Theology) wants to continue his studies, there seems to be four ways of going about it:

a) He could decline to go before the Classis after graduating from the College and continue his studies. (Rev. v.O.'s suggestion). This would be a decision that would involve no one else directly (or does it?).

b) He could go before the Classis and be declared eligible for a call, accept a call and then, immediately or after a while, ask the consistory for time off from the call, so he can continue his studies. We have seen this happen in Ontario where ministers are within a couple of hours driving from Knox College. I have seen this referred to in the press with appreciation for the sacrifices made by the congregation. This is no doubt because for a period of time (1, 2, 3 years?) that congregation was content, even though they did not have a minister according to the letter of calling, but a part-time minister.

c) He could accept a call and after, say 3-4 years, raise the point that he would like to take a year off for studies, because he cannot combine it with his duties in the congregation for lack of time or because there is no suitable opportunity nearby.

d) When he is called he could immediately state that he wishes to continue his studies. The two parties could discuss the various possibilities and then decide that it would be best to finish those studies first. This could be compared to an engagement. The parties want to get married, but feel they should leave it until he finishes his studies. In the meantime she can save and get things ready and both know that if God spares them, the time will fly and shortly they will be married.

These are the possibilities as I see them and feel your readers should have a chance to see them.

The method chosen by Calgary and br. & sr. Boersema also calls for considerable sacrifice. I have not

gone into the financial aspects of this situation. Suffice it to say that there too sacrifices are being made and humility is required.

Yours,
C. Lindhout, Jr.
London, Ontario.

Church News

Called:

by the Free Reformed Church at Launceston, Tasmania, Australia.

REV. J. MULDER

of Cloverdale, B.C.

* * *

Accepted:

REV. C. VANDAM

of Neerlandia, Alberta has accepted the call extended to him from Brampton, Ontario.

* * *

New address of:

REV. L. MOES

is: Vijverlaan 9, Driebergen, The Netherlands. Telephone: 03438/2783.

* * *

Conference of Office-bearers

to be held, the LORD willing,
on

SATURDAY, OCT. 27, 1973

in the Hall of the Canadian Reformed Church of Burlington East.

Opening at 10:00 A.M.

Topics:

The counselling Task of Ministers, Elders and Deacons, by Rev. G. Van Dooren and Mr. H.A. VanDooren.

Scriptural Principles re the Question of Retirement of Office-bearers, by Rev. W. Huizinga.